SHIVA GITA

Rejecting everything else, take my refuge.
I'll remove all your sins and give liberation.
Do not feel sorrowful about anything.

INTRODUCTION

‘Sanātana Dharma’ or the eternal faith known today as ‘Hinduism’ is a set of religions comprising four principal sects; ‘Shaiva’, ‘Shākta’, ‘Vaishnava’ and ‘Smārta’. This single insight is crucial to have a clear understanding of hinduism and explaining it correctly. Contrary to the prevailing belief, we should understand that the hindus worship one supreme deity, though by the different names and forms.

Shaiva worship the supreme as Lord Shiva. They give the topmost importance to philosophy and self-discipline. They practice yoga and worship in temples, always trying to be one with Shiva itself.

Shākta worship the supreme as Mother Shakti. The divine mother has various forms; gentle and fierce. They use holy diagrams, chanting, rituals and yoga to awaken the dormant kundalini power within.

Vaishnava worship the supreme as Lord Vishnu. They also worship incarnations, mostly Rāma and Krishna. They worship in temples and follow a path of complete surrender, always trying to please the Lord.

Smārta worship all the major gods and goddesses. They follow a path of meditation and philosophy that concentrates on our oneness with the divine through rational understanding.

Each sect has a multitude of lineages, monastic communities, religious leaders, sacred literature, pilgrimage centers and a number of temples. They possess a huge wealth of philosophy, art and architecture.

These different sects hold such contradictory beliefs that each is an independent and complete religion in itself. Yet, they all consider the Vedas as final authority. Each of the sects, philosophies and lineages shares a common objective to enhance the journey of a soul towards perfection and purity known as ‘Moksha’ or the liberation.

‘Guru’ or the spiritual teacher is one who removes the veil of ignorance from the mind. Between a parent and a guru, the authentic scriptures rank the guru higher. Since, life given by parents is perishable while the second life given by guru is imperishable and eternal. Therefore, readers are requested to read through the chapters and extract whatever good things are taught by the lord of the universe, the greatest guru, Shri Sadā Shiva.

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Om Shi-vā-ya Na-maḥ

O God!
Lead me from darkness to light.
Lead me from ignorance to truth.
Lead me from death to immortality.
I take your refuge.

CHAPTER 01
GLORY OF SHIVA DEVOTION

[1] Sage Suta said: O Disciples! By Lord Shiva's grace, I am going to impart a very sacred and divine knowledge, which acts as a medicine for the world and takes us to our natural state known as moksha.

[2] One cannot attain moksha by performing any kind of virtues, or by performing any kind of penances and religious rites. But, only through divine knowledge, the moksha can be achieved.

[3] In olden days inside a forest, whatever was preached by Lord Shiva to Rāma is a divine secret, which when implemented in life would give liberation to human beings.

[4] This knowledge was first preached to Skanda by Lord Shiva. Then, Skanda preached it to Sanat Kumāra. Subsequently, he preached the same knowledge to Sage Vyāsa. The sage out of compassion bestowed that knowledge to me.

[5] Sage Suta cautioned his disciples not to disclose this knowledge to anyone, or else demigods of heaven would become angry.

[6] Disciples enquired: What harm would demigods face if one tells this knowledge to others? Why would they become unhappy?

[7] Sage out of affection explained: A householder does sacrificial rites by dedicating food and beverages to the demigods through fire. The demigods accept those offerings with happiness, in return, they maintain timely rains and help the earth produce grains properly.

[8] If the householders leave doing sacrificial rites to the demigods, and immerse themselves in 'Yoga' or the union of the embodied soul with the supreme soul, in learning about the supreme god and attain pleasure in serving the supreme lord through the path of knowledge and devotion, it makes demigods angry since they wouldn't get their share of food through sacrifices.

[9] Even if someone manages to gain devotion for Lord Shiva, due to disruption from demigods, the devotion gets interrupted. That's why devotion for the supreme god doesn't take birth in everyone.

[10] Disciples questioned: O Sage! If in this manner, the demigods of heaven keep obstructing one from walking on the path of knowledge, how would humans attain liberation? For tenacious people, is there any way to nullify the disturbances caused by demigods? If such an alternative exists, kindly preach that to us.

[11] Sage Suta answered: One gets devotion towards 'Maheshvara' or the greatest lord only if that person has accumulated virtues over the past crores of births. Due to those virtues, one performs many tasks for the sake of humanity.

[12] The devotees must remain detached from all their desires and should devote everything to Shiva. Due to that nature, the devotee would keep doing good deeds and would gain the grace of Lord Shiva. When one attains the grace of Lord, the demigods wouldn't dare to interrupt the devotion because of the fear of Shiva's anger.

[13] That's why humans should all the time remain immersed in the worship of Lord Shiva and hence, they would gain knowledge which gives the liberation.

[14] The devotee who keeps an unshakable faith in Lord Shiva, only that person would get saved from great sins and minor sins even if they are crores in number.

[15] If someone while criticizing, or while disrespecting, or even due to jealousy, gains devotion for Shiva, that person would get cleansed of all the sins eventually.

NOTE: We have a real example of 'Prajāpati Daksha', the father of Sati, who was filled with hatred for Lord Shiva. His hatred for Lord increased to such limits that he unknowingly used to think constantly of Shiva only. Finally, what happened we all know. He was given salvation by the Lord through killing. Hence, even if inadvertently one develops slightest devotion towards Shiva, one would get cleansed of all the sins finally. The idea here is not to develop negative devotion, but it tells the glory of Shiva devotion.

[16] One whose Shiva devotion becomes strong, such people would get all their desires fulfilled by it. But those who are totally submitted to Shiva, would get liberated out of the birth rebirth cycle and would attain liberation for sure.

[17] One who is completely devoted to Shiva without doing any sins, with such a kind of devotee, the Lord would be highly pleased and would fulfill all wishes. Also, one who dedicates the 'Bilva' leaves or water with full devotion, with that kind of service, the Lord can bestow the devotee with empire of the three worlds.

[18] One who is unable to worship Shiva as described above, if that person only offers 'Namaskāra' or the salutation to Lord, Shiva would become very pleased.

[19] Even to this simple thing as well, if people don't have time or are unable to do so, they can simply think of Shiva from same place. With this insignificantly seeming prayer also, the Lord would shower all the boons which the devotee desires.

[20] The sandalwood which is prepared from the wood of Bilva tree, forest flowers and fruits, if offered to 'Mahādeva' or the greatest god, Lord would be extremely pleased.

[21] If someone neglects the easily pleasing Lord Shiva and worships other deities, then it is like desiring for mirage water by leaving the holy river beside.

[22] One who has accumulated a lot of vices, such a person wouldn't take interest in the supreme personality of godhead, Lord Shiva.

[23] To do service to the Lord, there is nothing like the right time or the right place. Whatever time, season, or place it might be, a person who meditates on Shiva with happiness, there is no doubt that such a pure hearted person would achieve liberation.

[24] Even if someone is an incarnation of Lord Shiva, if that person develops self-pride by thinking, 'I am the Lord', such a person's life span would decline and also lineage would culminate. Hence, even if someone is ruler of the three worlds, one should remain free from ego.

[25] If one remains filled with the feeling of Lord's devotee, then the supreme Shiva would get pleased and would make that person free from all kinds of fear and suffering.

[26] O Sages! I would narrate a vow which bestows all the four goals of human life; 'Dharma', 'Artha', 'Kāma' and 'Moksha'. That great vow is called 'Virāja Dikshā' or the supreme initiation.

[28] You all may take the initiation as per my instructions by applying holy ash, wearing ‘Rudrāksha’ and chanting the hundred-eight names of Shiva, which is a summary taken from the Vedas. If you follow this, you would leave your temporary human body and would attain divinity by gaining Shiva’s form itself. Then, the Lord who is auspicious for all the worlds would appear in front of you and fulfill all your desires.

[29] Long time ago in the forest, Rāma had lost his wife. Hence, Sage Agastya preached this yoga discipline to him. The same I would preach entirely to you. So, listen to me with full focus and devotion.

CHAPTER 02
THE WISDOM OF DISPASSION

[1] Disciples questioned: O Sage Suta! What way did Sage Agastya initiate Rāma in Virāja Dikshā? Subsequently, what results did Rāma get out of that initiation? Kindly narrate the entire story in detail.

[2] Sage Suta replied: When Sitā, the wife of Rāma was abducted by Rāvana, he was in a desperate mood due to his beloved separation.

[3] He didn't sleep day and night; left eating food, and lost his valor, together with his brother, Lakshamana, he almost became lifeless.

[4] After realizing about Rāma's condition, Sage Agastya, the consort of Lopāmudrā, came to his place. Thereafter, he taught as follows.

[5] Sage said: O Rāma! Why are you feeling so sad? Think deeply, who is Sitā in reality? The ignorant one cannot understand this secret.

[6] The body is made up of five elements. But the soul is unattached to the body and it is beyond the reach of birth and death. Also, the soul remains unaffected by sorrows.

[7] Having a golden hue, a peach fruit kind of firm upraised breasts, strawberry fruit kind of pink juicy lips, face resembling a full moon, eyes resembling flowers, a slender waist, butter like soft skin, etc.

[8] When a man gets trapped in such adjectives, such an ignorant one is punished by 'Kāma' or the demigod of desire.

[9] Listen with attention! ‘Paramātmā’ or the supreme soul is beyond gender attributes. God is neither male, nor female.

[10] Lord Shiva is formless, omnipresent, and witness of everything. The attractive body is nothing but a bag of excreta and urine.

[11] O Rāma! With your divine knowledge look at it once. That body which you are considering worthy of love is nothing but skin, flesh, blood and bone. It is full of disgusting materials and hence not worthy of loving or getting attached.

[12] In all the bodies which are formed of five elements, the god is present as ‘Ātmā’ or the soul.

[13] When a house is built, the sky remains attached to it. However, when a house is burnt, it gets reduced to ashes, but it doesn’t burn the sky at all. Similarly, the ātmā which resides inside the body doesn’t perish while the bodies perish.

[14] When one person beats another, one is seen as the punisher and another as the victim. But neither of them is the actual doer. Therefore, O Rāma! It’s worthless to doubt this fact. Realize your true self and be in everlasting bliss by leaving this sorrow.

[15] Rāma said: O Saint! You taught that the soul doesn’t suffer from agonies caused due to the body. Then, why is the pain of separation from Sitā burning me? Whatever suffering is experienced by me, you told that’s all illusion. How to believe those words?

[16] The sorrow which torments one, or the pleasure which pleases, that person only is responsible, but how come someone else is doer? Kindly explain in detail.

[17] Sage said: Who can understand the ‘Māyā’ of Maheshvara? This entire universe is deluded by the māyā of the supreme god. Know this māyā as ‘Shakti’ or the power and that illusionist as Shiva, who is the form of truth and knowledge, eternal and imperishable. Lord pervades the entire universe as manifest and unmanifest, living and non-living.

[18] The portion of supreme soul resides in-between the eyebrows of human beings as ātmā due to accumulated past actions.

[19] The embodied soul attached with ‘Vāsanā’ or the latent tendency is called ‘Kshetragya’ or the knower of the body.

[20] ‘Mana’ or the mind, ‘Chitta’ or the memory, ‘Buddhi’ or the intellect and ‘Ahamkāra’ or the ego are called four internal organs. In these internal organs as a shadow remains the soul and experiences the results of both virtues and vices.

[21] The body which desires for enjoyment exists in various forms of living beings. That body is of two types called mobile and immobile.

[22] The mobile bodies are further divided into three subcategories; those which are womb born, egg born, and sweat born. The immobile bodies belong to the trees, bushes, and creepers.

[23] The living beings according to past ‘Karma’ or the action obtains mobility or immobility. Whatever body it gains, and all the pleasures and pains experienced by it are due to māyā of the supreme lord.

[24] ‘Kāma’ or the desire, ‘Krodha’ or the anger, ‘Lobha’ or the greed, ‘Moha’ or the attachment, ‘Mada’ or the pride, and ‘Matsarya’ or the jealousy are called the six enemies of the eternal soul.

[25] The soul becomes shackled with the aforementioned fetters in the state of ignorance. When it doesn't fall prey to those vices by gaining divine knowledge, it attains oneness with Shiva.

[26] If the soul becomes a prey to māyā, then it becomes the reason for its pleasures and pains.

[27] When analyzed through wisdom, the pleasures and pains vanish. Otherwise, that's too stubborn to get eradicated. Therefore, O Rāma! You shouldn't become sorrowful for Sitā. That is worthless.

[28] Rāma said: O Sage! Whatever discourse you gave to me is indeed true. However, due to my past karma, the sadness which is burning me like fire is not getting extinguished.

[29] The law of karma is tormenting me day and night. In this way if a being gets tortured, then there are chances of the body to fall down. Hence, O foremost devotee of Shiva! Show me the right path.

CHAPTER 03
THE VIRĀJA DIKSHĀ VOW

[1] Sage Agastya said: A person who desires to die would not consent to take a healing medicine. Similarly, the one who has become a slave of lust turns deaf ears to the words of wisdom.

[2] O Rāma! Your wife Sitā has been stolen away by the illusionist demon Rāvana and has been kept in his remote palace. How can such a woman come back to you?

[3] That Rāvana in whose palace, demigods of heaven are enslaved, who gets fanned by the wives of those demigods.

[4] Additionally, Rāvana rules over the three worlds fearlessly due to the boons of the supreme god. To defeat such a mighty demon, how is it possible for you?

[5] Moreover, he has a son named Indrajeet. He didn't taste defeat till date because of the blessings of the Lord. Unable to stand in front of him, the demigods also fled away many times.

[6] On top of that, Kumbhakarna, another mighty demon is Rāvana's brother. Also, the immortal Vibhishana having many divine weapons is also his brother.

[7] The fort called Lankā, which is his capital, is impregnable to the demigods and demons. Also, he has an army which consists of billions of soldiers. How is it possible for you alone to defeat him?

[8] Certainly, you have become a victim of desire and attachment. That's why you are thinking of defeating such a demon. It looks like a child trying to grab the moon in the fist.

[9] Rāma said: O Saint! I was born in a warrior clan. My consort Sitā is abducted by that evil Rāvana. Hence, what is the use of remaining alive if I cannot rescue her. Therefore, it is of no use if you preach me divine knowledge. My body is burning with anger. My ego is ready to take my life away.

[10] The man whose wife gets abducted by an enemy, and during that moment of insult if that person gains interest in divine knowledge, then such a man is regarded as lowest among men. Hence, please suggest to me the way to cross the ocean and defeat my enemy.

[11] Sage said: In that case, take the refuge of the eternal Lord Shiva. The king of Lankā is unconquerable even to Yama and other deities including Brahmā and Vishnu. Therefore, without the grace of Shiva, it is impossible for you to vanquish Rāvana in battle. Hence, I would initiate you under the Virāja Dikshā vow which pleases Lord Shiva. This would fulfill your dream of defeating Rāvana.

[12] Sage Suta said: After that, Rāma prostrated to Sage Agastya and became filled with boundless happiness.

[13] Rāma said: O Sage! I have become blessed due to your grace. It looks like my wishes are going to be fulfilled now. You are the one who drank the entire ocean in three holy sips, when such a great sage blessed me, how can I not succeed in achieving my goals? Therefore, kindly initiate me at the earliest.

[14] Sage said: Either on the eighth day, or eleventh day, or fourteenth day in the fortnight after a new moon, or else any Monday which falls under ‘Ārdra’ constellation, one should begin this great vow.

[15] Lord whom scriptures call ‘Bhagavān’ or the supreme personality of godhead, ‘Mahādeva’ or the greatest god, ‘Shiva’ or the auspicious one, the father of all the demigods, that god must be meditated upon.

[16] One should worship the fire to subdue all other elements. Then, Sage started narrating steps of the Virāja Dikshā vow as follows.

[17] In the early morning, one should become purified by taking a bath, mustn’t eat anything, wear clean clothes, and make holy decisions.

[18] One should apply sandalwood paste of Bilva tree, wear a flower garland, must subdue incoming and outgoing breaths, should ignite fire by uttering mantras, and then apply the holy ash in three horizontal lines format all over the body. The one who applies ash in this manner, that person becomes freed of all sins. There is no doubt in this.

[19] The one who controls the senses, bathes the body with holy ash, sleeps in the ashes, and never leaves the ashes, such a person becomes freed of all kinds of sins and becomes one with Shiva.

[20] O Rāma! I would preach to you hundred-eight names of Shiva. With the effect of those holy names, you can achieve all your dreams.

[21] Sage Suta said: In this way, Sage Agastya preached to Rāma the numerous names of Shiva.

[22] Sage Agastya said: O Rāma! The divine names of Shiva are a summary of the Vedas that can grant devotee with the vision of Shiva.

[23] You must chant the names of Shiva day and night tirelessly with full devotion. Consequently, if Shiva becomes pleased with you, then the Lord will give you the divine weapon. By possessing that weapon, you would become powerful enough for slaying your enemies and can gain your beloved wife back.

[24] With the power of the divine missile, you can even dry up the limitless ocean. The weapon which acts as the primary cause behind the dissolution of universes during the end of time, unless that supreme weapon is possessed by you, victory over the demons is not possible.

[25] O Rama! In order to acquire that supremely powerful weapon, take the refuge of the supreme lord.

CHAPTER 04
THE THEOPHANY OF SHIVA

[1] Sage Suta said: The great Sage Agastya initiated Rāma and went back to his hermitage.

[2] Near the bank of a sacred river, Rāma established a Shivalinga on a hilltop, and in the prescribed manner he underwent the vow.

[3] He smeared all his body parts with holy ash in a three horizontal lined fashion, and worshiped the Lord with forest flowers and fruits being seated on a tiger skin.

[4] He started chanting the numerous names of Shiva day and night. This way he spent one month eating fruits, next month he lived by eating leaves, the following month he sustained himself on water, and last month he survived only by consuming air. In this way, he spent four months of the Virāja Dikshā austerity.

[5] Rāma remained pious while maintaining all the virtuous qualities; tranquility, control of the senses, contentment, endurance, faith and a burning desire for liberation.

[6] Lord Shiva is of the form ‘Ardhanārishvara’, who has four hands and three eyes, who is like the lightning flash of red color, who has an aura equal to the brilliance of crores of suns, whose aura is as cool as coolness of crores of moons, who keeps one hand in blessing posture and other hand dispelling fears, who holds a trident fitted with drum and a flower in the other two hands, who has two faces, who wears a crescent moon on the head crown, who is worshiped by all demigods and demons, who is eternal, sinless and imperishable.

[7] With full devotion, Rāma meditated on Maheshvara, who resides in the heart, also who is higher than the highest.

[8] One fine day, Rāma heard a fear inducing sound which resembled the roar of oceans as made during the time of cosmic dissolution, which resembled the terrible sound made by the arrow of 'Rudra' or the fierce one, when shot while destroying the three demonic cities.

[9] Rāma startled with fear looked in all directions. He beheld a high intensity brilliance spread all around. Due to that, for a second Rāma felt as if he went blind and couldn't see anything. He thought, that was probably the illusion of some demon. Thereafter, he stood up holding a bow in his hand and projected many divine arrows in the air through the power of mantra.

[10] Whatever arrows Rāma projected in that brilliant light, all those vanished as if ice cubes melted in an ocean.

[11] In another few seconds, Rāma's bow fell down on its own and got reduced to ashes. Also, his hand shield and other accessories too fell down and got incinerated.

[12] Seeing all these tragedies happening, his brother, Lakshamana, trembled with fear and fell down unconscious.

[13] After that, Rāma in a confused state unable to think of anything, knelt down on the ground with fear, closed his eyes and thought that only Lord Shiva would be capable of protecting him. With a raised voice, he started chanting the numerous names of Shiva while offering prostrations intermittently.

[14] In a while, Rāma heard the same fearsome sound echoing in all directions. Earth also trembled due to the terrible noise. Then within a split-second, Rāma observed a cool moonshine everywhere.

[15] Before Rāma could understand, what it was, he saw somebody who was as white as the cream obtained during the churning of milk, who had a gold ornamented tail, who had a pair of horns decked with diamonds, who had blue gems kind of eyes, who had an elegant cover on the back, who had a gem decked rope around the neck, and who was renting the sky with the sweet jingling sound of the bells present on the body. Rāma beheld in front of him the divine bull, Nandi.

[16] Seated on the great bull Nandi, was seen a lord as pure as crystal in complexion, who was blazing with a divine aura equal to billions of suns, whose brilliance was as soothing as light from billions of moons, who had tiger skin on the body as garments, who had a snake wrapped around the neck as the sacred thread, who was blazing like lightning, who had a crescent moon on the head crown, who had five faces and ten hands wielding various weapons, who looked youthful. Rāma beheld that supreme god, the one and only Lord Shiva.

[17] Thereafter, he beheld a goddess beside Shiva seated blissfully in a comfortable posture, having a beautiful face and the eyes resembling flowers, who was shining with a hue of bluish colored diamonds, who was decorated with pearls and a variety of gems, who wore divine garments and a fragrant flower garland. Rāma sighted the mother of all demigods, Mā Shakti, who is most compassionate and merciful.

[18] Rāma sighted in the front of Shiva, Lord Vishnu, also known as Nārāyana, who was shining brilliantly with a dark bluish hue, who was seated on the great eagle Garuda along with his consort goddess Lakshmi and who was singing Shri Rudram hymn.

[19] He sighted at the back of Shiva, Lord Brahmā riding on a divine swan seated with his consort goddess Sarasvati and who was singing various hymns from the Vedas through his four heads.

[20] Lord Skanda having six faces, also known as Kārtikeya was seen seated on a peacock towards northern direction. Lord Vināyaka, also known as Ganesha was seen seated on a mouse and was as huge as the mountain towards southern direction.

[21] Further, towards the left and right sides of Lord Shiva, was seen the fierce Bhairava and the mightiest Hanumān.

[22] Thereafter, Rāma sighted divine serpents singing hymns from various upanishads in the praise of Mahādeva. He also beheld many divine sages chanting 'Mahāmrityunjaya' mantra.

[23] All around, the various divine beings were seen seated on their respective vehicles and chanting 'Panchākshari' mantra.

[24] Seeing this beautiful scene, there was no limit to Rāma's bliss. Filled with infinite happiness, he started chanting numerous names of the Lord Shiva.

CHAPTER 05
BOON BESTOWAL TO RĀMA

[1] Sage Suta said: Rāma saw a divine chariot shining with an extreme brilliance due to gems and diamonds, which has four wheels, covered with pearl garlands, having celestial umbrellas, had a flag bearing the banner of Nandi the bull, had decoration made of 'Pārijāta' flowers, and there were sighted numerous beings and celestial maids.

[2] Lord having created such a celestial chariot, climbed down from the vehicle Nandi and stepped up that chariot and sat on the throne.

[3] Thereafter, Lord Shiva donated to Rāma the supreme weapon by the name 'Mahāpashupatāstra'.

[4] Mahādeva said: O Rāma! This weapon is supremely terrible which when hurled can annihilate the entire universe. Therefore, do not hurl this devastating weapon in battles of lesser scale.

[5] There is no one in the entire three worlds who can counter this weapon and remain alive. Therefore, this terrible weapon needs to be used only if it's a matter of protection of righteousness.

[6] Mahādeva said: O Deities! Give your personal weapons to Rāma. He would use them to slay Rāvana. For whatever reason I had given boon to Rāvana of being undefeatable by the demigods, for the same reason I have asked you all to take birth as the divine animals.

[7] You all in the form of forest dwelling animals must help Rāma in his mission and later you may come back to your abodes.

[8] Sage Suta said: With joined hands, following the orders of Lord, all the deities donated their personal weapons to Rāma as follows.

[9] Brahmā donated his Brahmāstra, Nārāyana donated Nārāyanāstra, Rudra donated Rudrāstra, Indra gave Indrāstra, Kāma gave Kāmāstra, and Yama gave Yamāstra.

[10] Thereafter, Shri Rāma became satisfied and saluted Lord Shiva time and again with full devotion.

[11] Rāma said: O Mahādeva! The vast and deep ocean is impossible to be crossed by humans. Moreover, the Lankā fort is impregnable to even demigods and demons. There many saints, devotees, illusionists and other high-profile people exist. How would it be possible for me and my younger brother Lakshamana to defeat Rāvana?

[12] Mahādeva said: O Brave Rāma! Don't worry. The unrighteous enemy comes our way only due to a good fortune. Rāvana's time has started nearing its end. He tortured the demigods, and also tormented my devotees. Therefore, his lifespan and all opulence are destined to come to an end.

[13] What if Rāvana is a master in Vedas? What if he was a righteous person before? When the time to decline arises, one becomes enemy of one's own intellect and acts against righteousness.

[14] In the city called 'Kishkindhā' many monkey exist, who are born from the portion of demigods. They all are possessors of strength and skilled in all possible way. They will help you in crossing the ocean.

[15] The divine monkeys would create a bridge over ocean by using the huge rocks and stones, and would cross the ocean along with you. You use their forces in slaying Rāvana and bring your beloved back.

[16] When the enemy is fleeing away, or when the enemy is devoid of weapons, or when the enemy has limited weapons; on such types of enemies, one should not hurl the supreme weapon. If hurled, then the wielder would be destroyed. Hence, always remember to not use the divine weapons on the aforementioned categories of enemies.

[17] The entire world is created and protected by me, and by me only it would be destroyed. I am the death of even death. I am the one who swallows the entire mobile and immobile creation at the end of time.

[18] All the demons who would die in this terrible battle, all have been swallowed by me in reality. You are just an instrument, and you would gain an immense glory.

CHAPTER 06
THE GLORY OF GOD

[1] Rāma enquired: O Mahādeva! How do you create the entire world when you are here with your consort Pārvati along with your servants? Kindly explain and enlighten me.

[2] Bhagavān said: O Rāma! Very wisely, you have asked a significant question indeed. The answer to this is not known to the very demigods. Therefore, I would explain to you in detail about secret information, Listen carefully!

[3] All the visible five elements, the fourteen worlds, all great oceans, all demigods and demons, and entire mobile and immobile creation, everything has manifested from me only.

[4] At first, all demigods desired to know my true form. Knowing their desire, out of a playful mood, I had stolen away their knowledge. Thus, when I appeared, under the stupor of ignorance, they questioned me, 'Who are you?'.

[5] I addressed demigods: O Deities! I am the oldest primordial being. Know that in this entire universe, there is none other than me.

[6] I am the oldest one and I'm the latest too. I'm the one who is eternal and I'm the non-eternal too, I'm the one who is sinless.

[7] I am the one known through the scriptures, I'm the supreme truth, I'm in the hymns of upanishads, I'm in all the mantras, and I'm the sacrificial offerings, I'm the donor and the donation.

[8] I am all the males, females and hermaphrodites as well. I am the world where 'Jiva' or the embodied soul takes birth and also, I'm the world where it goes after death.

[9] I'm the beginning, middle and end; I'm the outside and inside, I'm the front and back as well. I am all the directions. I am the light and also, I'm the darkness.

[10] I am Brahmā, I'm Vishnu and Rudra, also I'm Sarasvati, I'm Lakshmi and Kāli as well.

[11] I am Skanda and Vināyaka, also I'm Indra, I'm Kāma and Yama as well. I am from the fourteen worlds.

[12] I am the sun, I'm the moon, I'm stars and planets as well. I am all the creatures, also I'm the life force inside them.

[13] I am the time, death, and eternity. I'm the past, present and future. I'm everything indeed.

[14] In the beginning as 'Om'; in the middle as spiritual, mental and physical worlds; and in the end as the cosmic form, I alone exist.

[15] I am the fruit of meditative repetitions. I'm all the edible and drinkable items. I'm all the doable and non-doable things.

[16] I am the supreme and I'm the non-supreme as well. I am the one who withdraws the entire creation into myself at the end of time.

[17] The one whose head is towards the north and whose feet remain towards the south; such a supreme one is none other than me.

[18] I deliver devotees from sins and give them upper regions, and I send the sinners to hell. Hence, I'm the everlasting one.

[19] The way flesh is an integral part of all the creatures, similarly the entire universe is a part of me. Hence, I'm called the indweller of all.

[20] Since Brahmā and Vishnu failed to locate my ends, I am called to be endless. I remain invisible to the eyes in all the bodies. Hence, I am called to be subtle.

[21] I ferry my devotees from birth, disease, aging, and death, also liberate them from the ocean of the world altogether. Therefore, I am called the ferryman.

[22] Those who are immersed in the darkness of ignorance, I show them the desire for knowledge and liberation like an electric spark. Hence, I am called to be the form of lightning.

[23] Since I alone create universes, I alone sustain them, and again I alone take them back into myself. Hence, I am called the Lord.

[24] There is none who is second to me. I alone dissolve all creatures within my heart. Hence, I am called Rudra.

[25] I am the knower of everything and also, I remain as the means to know the entire universe. Hence, I am called the eyes of the world.

[26] I am the lord of everything that exists in the creation. Hence, I am called the prosperous one.

[27] I alone create and support all worlds in me, also I discard those worlds. Hence, I am called Maheshvara.

[28] I am the one who is born within space and time, I'm the one being born, also I'm the one who is still inside the womb. All eyes are my eyes, all ears are my ears, and all limbs are my limbs.

[29] I am the creator, protector and destroyer of all the worlds. I alone remain as the cause behind creation and dwell as the inner soul of all. In this way, one who knows me as Ishvara, and enquires into me; such a one gains permanent peace called liberation.

[30] The vital force which is the cause of all sensations like hunger and thirst is also I alone. One who meditates on me and worships me, only that person gains eternal peace.

[31] The wise who realizes me as the eternal self never fears anything.

[32] In this way, the demigods listened to my words and realized the path towards liberation. Thereafter, they always remained devoted to me through the chanting of my names and meditation. At the end of their lifespan, they merged in me.

[33] Everything takes birth in me, everything survives in me and in me only, everything merges at the end. Whatever things are visible to your eyes, all those are my forms only.

[34] I remain in atomic form in micro elements and I remain in gross form in macro elements, I'm eternal, I am Shiva.

[35] I have no hands but I can grasp everything, I don't have eyes but I see everything, and devoid of ears I hear everything.

[36] O Rāma! I am beyond the five elements. I am beyond the birth and death. I am beyond the virtues and vices. There is no end to me.

CHAPTER 07
VISION OF COSMIC FORM

[1] Shri Rāma said: O Lord! I didn't get complete clarification on my root doubt until now. How are all the creatures originating from your visible body of the limited dimensions? How are they surviving? And, how are they getting dissolved in you?

[2] O Lord! How are you present in the form of demigods doing their respective duties and how are you present in the form of vast fourteen worlds? Kindly clarify this to me.

[3] This has already been explained by you, but I am not able to get clarity on this subject. Hence, I have this doubt, and you alone are capable of clarifying my doubt.

[4] Bhagavān said: O Rāma! As inside a small banyan seed, a giant banyan tree resides. When the right time comes, from that seed a huge banyan tree emerges. Similarly, the entire creation emerges from my body only. And, at the end of time, they again enter inside me.

[5] Shri Rāma said: O Mahādeva! In whatever number of ways, you tried to explain this concept or through whatever examples, I am still unable to understand that properly. What should I do now?

[6] Bhagavān said: The entire mobile and immobile creation dwells inside my belly. You don't have enough capability to witness that.

[7] O Rāma! With the eyes of flesh, neither humans nor demigods can ever be able to see my great cosmic form. Therefore, I am giving you divine sight. Do not fear and properly see my cosmic form.

[8] Sage Suta said: In this way, the Lord blessed Rāma with the third eye or the divine eye. Thereafter, Shiva showed Rāma by opening the mouth, which was an abyss, blazing with billions of lightning strikes.

[9] Witnessing that scene, Rāma trembled with fear and collapsed. He prostrated on the ground and prayed to the Lord numerous times.

[10] The mighty armed hero gaining some strength again looked at the cosmic form of Shiva. He sighted the billions of universes being roasted in blazing fire like the groundnuts.

[11] He saw inside the mouth; all great oceans, the great mountains, the dense forests, the sun, the moon and all planets.

[12] He witnessed all universes; in every world, witnessed the battle of demigods and demons going on, and their cause and effects.

[13] He witnessed ten primary incarnations of Vishnu and their roles. He also witnessed the event of destruction of three demonic cities.

[14] He saw all the creatures; who are yet to be born, who were born in the past and who were being born.

[15] He further saw the destruction of all the creations. Seeing that horrifying scene, Rāma despite being a wise man trembled with fear and saluted the Lord again and again. Then, Rāma sang the essence of all upanishads as a hymn in the praise of Lord Shiva.

[16] O ‘Trishuldhāri’ or the trident holder! O ‘Chandramouli’ or the wearer of crescent moon! Kindly be pleased with me. I am like an orphan now, protect me from the fears of the world.

[17] O Ishvara! As trees take birth, reside and die on the earth; in the same way, the entire universes took birth from you, reside in you, and O Shiva! They dissolve in you alone.

[18] All the deities including Brahmā, Vishnu, Rudra, Yama, Kāma, and Indra; they reside inside your face.

[19] O 'Nilakantha' or the blue necked one! The universe takes birth under your supreme power of māyā.

[20] A small particle cannot support a huge object. However, inside your mouth, I see entire creation is supported. This is all your māyā.

[21] You are the indweller in everyone, also you are in the form of existence, consciousness and bliss.

[22] O 'Tripurāri' or the destroyer of the three cities! What is usually heard is that you bestow good results to those who please you through great tasks, but this also has become totally false now. Since, there is nothing that is different from you.

[23] The ignorant saints preach that you become pleased with the worship and various offerings because of their poor intellect. Since, you are formless, what is the use of comforts and enjoyments to you?

NOTE: We live in a world created by the māyā. Hence, If being a devotee, we offer anything with love, Lord Shiva would definitely get pleased. There are various paths to reach Shiva. The path of devotion dwells in the relative reality, whereas the path of knowledge dwells in the absolute reality. Therefore, the conclusion is that both Rāma and the saints are correct in their respective point of views, and one may choose any path; devotion or knowledge based on the inclination.

[24] You are the primordial being who alone remains pervading in all directions and the entire world. Even when the world is destroyed, you remain pervading like the emptiness.

[25] As a single sun looks many when seen through the multiple pots filled with water, in the same way, you are the only one who exists but you appear as many to the eyes.

[26] There is no special benefit for you in doing creation, sustenance and dissolution of the universes. You make them originate, stay and dissolve in you like a play in the dream.

[27] O Tripurāri! There is not even the slightest difference between you and the three bodies of the Jiva, that is the reason why the cause of all happiness and sorrow is you alone.

[28] O Mahādeva! O Nilakantha! In the import export business of the gross, subtle and causal bodies, which are untrue in reality, you alone remain as the enjoyer of the fruits.

[29] Bhagavān said: O Rāma! See my cosmic form carefully! There is none who exists other than me.

[30] Rāma said: O Mahādeva! I have witnessed oneness of the entire creation by your grace. Kindly withdraw your cosmic form now.

[31] Sage Suta said: Thereafter, the Lord withdrew the great cosmic form, and once again showed the very gentle and lovely form.

[32] Bhagavān said: O Rāma! Whatever other topics you have doubts and want to get clarified from me; you may ask. There is no better guru than me to clarify your doubts.

CHAPTER 08
BIRTH AND DEATH CYCLE

[1] Shri Rāma enquired: How is the body made up of five elements getting created? How is it sustained and how is it getting destroyed? Please explain it in detail.

[2] Bhagavān replied: The gross body is formed of five elements; out of them, the primary constituent is earth. This body is of four types based on the way it is created.

[3] Humans, animals, etc. are called womb born. Birds, snakes, etc. are called egg born. Insects, mosquitoes, etc. are called sweat born. Trees, plants, etc. are called earth born.

[4] Listen carefully! The body formed by the union of sperm or the male seed and egg or the female seed is known as womb born.

[5] When the sperm enters the womb of a woman during the fertility period and unites with her egg, it creates a womb born body. If the sperm becomes excess, male child is born. If the egg becomes excess, female child is born.

[6] Starting from the menses period of a woman, for the next sixteen days is called the fertility period. During this period starting from the fifth day on any odd numbered days (5, 7, 9, 11, 13, 15) if she unites with her husband, female child would be born. If a woman unites with her husband from the fourth day of menses on any even numbered days (4, 6, 8, 10, 12, 14, 16) she would give birth to male child.

[7] If a woman gets impregnated on her fourth day of fertility period, whichever man's face the lady stares with desire, her offspring would carry that man's characteristics. That's why on the fourth day of the menses cycle; a woman should look at her husband's face only. This is the reason why scholars prohibit copulation on the fourth day. As per the scriptures, if impregnation done on the fifth day, it produces a girl child with good character, sixth day gives a son with good character, seventh and eighth days give a daughter and a son respectively who would be very rich, ninth and tenth days would give a daughter and a son respectively who would remain highly pious and sacred, eleventh day would produce a highly beautiful daughter, twelfth day would bestow a son with a long lifespan, thirteenth day would produce a prostitute kind of daughter, fourteenth day would produce a son with good qualities, fifteenth day would bless with a daughter who would be righteous and spiritual, sixteenth day would bless with a son who would be wise, long lived, rich and royal. These are detailed rules of uniting during the fertility period of sixteen days.

[8] After the fertility period, uniting with the wife would be useless. Hence, a man who copulates with his wedded wife only during her fertility period, and after that he abstains from copulating, then such a man is regarded as a 'Brahmachāri' or the celibate by the scriptures. Hence, even a householder can be called a brahmachāri if that person follows the aforementioned rules strictly.

[9] The skin bag present inside the woman's womb is called the uterus. Because of the union of sperm and egg, the fetus gets formed inside.

[10] The sperm which enters the vagina of a woman mixes with the fluids there and remains in a fluid state in the first month. In the second month, it gains the shape of a bag after getting solidified.

[11] In the third month, the hands, feet, head, etc. organs are formed. In the fourth month the subtle body gets formed. In the fourth month, inside the mother's womb, the fetus starts moving on its own.

[12] If the movements of the fetus are felt towards right side of the belly, it indicates a male child and if the movements are felt towards left side, it indicates a female child.

[13] In the same fourth month other organs form like, fingers, nails, etc. However, the mustaches, teeth, etc. don't form inside the womb.

[14] O Rāma! The male remains with steadiness in feelings and the female becomes restless after the fourth month.

[15] The heart of a fetus is inherited from the mother's heart itself. Hence, it desires whatever the mother desires. Thus, for betterment of the fetus, one must fulfill the mother's wishes without fail.

[16] If one doesn't fulfill wishes of a pregnant woman, then her child has chances to be born handicapped, or weak, or with poor intellect.

[17] In the fifth month, the fetus gains little knowledge, and in the body, flesh and blood is formed. In the sixth month, the bones, nerves, nails, hair, etc. is improved. In the seventh month, the fetus gains full shape and remains in full strength.

[18] Jiva repents thinking, how it got baked under the heat of womb, how it slept in-between the blood, flesh and other stinking materials, how it was bitten by the worms, how it got tortured by the pressure of the mother's bones. It thinks that the hellish womb is far worse than even the darkest of the hells.

[19] Inside the womb, the fetus gets nourished through the umbilical cord connected to the mother, the fetus drinks the mother's blood and eats whatever is present inside the stomach. The suffering felt inside womb is far worse than the pain given in all hells summed together.

[20] Jiva thinks about the bad deeds done in the past, the undergoing torture and cries for liberation.

[21] In the eighth month, the skin around the fetus gets moving and from the heart, the fetus gains 'Ojas' and 'Tejas'.

[22] In the ninth month before the birth takes place, the child remains in a shape which resembles as if someone is carrying a heavy load on one's shoulders.

[23] During the birth process, the child slips out of the door of bones and flesh called vagina and the child takes birth passing through the skin bag, blood and fluids.

[24] Now, I would narrate the sequences of the stages through which the infant passes after the birth.

[25] The infant remains sorrowful after falling out of the vagina in the world. Thereafter, because of lack of strength in self-protection from wild animals or any other dangers, they remain under the protection of caretakers. Therefore, childhood is difficult.

[26] The child loses all past memory after a few seconds of falling into this world, they see father as a demon and mother as a demoness, and the milk as a pious drink. Till the time, the 'Sushumnā' nerve remains covered with phlegm, the child remains unable to speak.

[27] Next stage is adult age, in which they fall prey to lust and become bound under attachments. They become so proud of their strength, wealth and soar high in the sky. They don't leave anyone unaffected by the negative qualities like desire, anger, greed, etc.

[28] Filled with a stinking odor, huge like a torn belly of a frog, made up of bones, flesh and nerves is the vagina of a woman. On such a disgusting organ, one develops affection and becomes filled with lust.

[29] When bitten by the beauty of women, one fails to understand the fleeting nature of the perishable beauty.

[30] Now, when one enters old age, they live in constant pain and sorrow. The body fails to digest the eaten food. The teeth become loose and fall, the eyesight deteriorates, and the back becomes curved. They become strengthless and helpless.

[31] Failing to keep themselves clean, falling in filth and excreta, failing to remain spiritually pious as well. They become the object of scornful treatment from their family.

[32] With shivering limbs, with organs of deteriorated functions, they become an object of mockery by the children and young ones. Because of sickness, there remains no limit to the suffering.

[33] Similar to how an eagle attacks a snake even if it is hidden in the waters. Likewise, even if surrounded by all the family members, in the end one becomes prey to 'Yama' or the demigod of death.

[34] O Sweetheart! O my wealth! The human cry for help while being gobbled by the death as a frog cry in the clasp of a snake. The pain experienced at the time of death can't be expressed in words.

[35] One who remains filled with the desire for liberation remembers the god always. No one exists who can protect one from the death.

[36] The ignorant people die pathetically. They call out the relatives for help. When the speech abandons, they look at everyone with the pitiful eyes. In order to avoid such suffering, the only way is wisdom and the remembrance of divinity.

[37] Taking painful hiccups, one who is clasped by death, for such a person what is there as protection? One who rides on the worldly life, for such a person what is there as freedom?

[38] With too many outstanding questions in mind, Jiva leaves this body painfully. After that, it enters the pain body in the hell. It suffers various tortures and punishments there.

[39] The body which used to be smeared with the sandalwood paste once upon a time, also decorated with the silk clothes and ornaments, such dead body becomes an object of disgust. Therefore, without any further delay, it gets taken out of the house. After that, the dead body is cremated or buried, or else it becomes a prey to the scavengers.

[40] In the world created through illusion, the relationships of mother, father, teacher and relatives become falsified after death. Because of one's own karma, one takes birth alone and leaves the world alone.

[41] The world is equivalent to a resting place like a tree. The birds assemble on a common tree at night and again disperse in their own paths in the morning, in the same way everyone meets and departs from each other based on their own past karma.

[42] Death becomes the cause for rebirth, and birth becomes the cause for death and this cycle moves perpetually.

CHAPTER 09
DESCRIPTION OF THE BODY

[1] Bhagavān said: O Rāma! Now, I will explain to you the details of the gross body. Listen carefully!

[2] Difficult to be defined in the words, the great māyā is composed of the three qualities; Sattva, Rajas and Tamas.

[3] Sattva quality is white colored. It gives happiness and wisdom. Rajas quality is red colored. It is fickle and creates suffering. Tamas quality is black colored. It gives repulsion from the good qualities.

[4] The five gross elements namely; sky, air, fire, water, and earth are formed by the māyā and originate from me only.

[5] The entire universe has manifested from the five elements. The bodies of the creatures are also formed by the five elements only.

[6] The body is created from the food consumed by the parents. The tendons, bones and bone-marrow are derived from the father. The skin, flesh and blood are received from the mother.

[7] In the body formation at birth; complexion, growth, satisfaction, strength, detachment, enthusiasm are called the products of intrinsic nature of the body.

[8] The prohibited acts, likes, dislikes, happiness, sorrow, wisdom, lifespan and sense organs are the result of one's past karma.

[9] The five sense organs are eyes, ears, nose, tongue and skin. The five objects of senses are sight, sound, smell, taste and touch. The five organs of action are speech, hands, feet, genitals and anus.

[10] Sattva gives rise to belief in soul, controlled senses, cleanliness, and the inclination towards righteousness. Rajas gives rise to desire, anger, greed, and ego qualities. Tamas gives rise to the intoxication, binge, sleep, and laziness qualities.

[11] Touch, skin, movements, expansions, contractions, and harshness are the properties of the wind. Prāna, Apāna, Vyāna, Udāna, and Samāna are the five major winds. Nāga, Kurma, Krikara, Devadatta and Dhananjaya are the five sub-winds.

[12] Among the ten winds, the primary wind is Prāna. It moves from navel to throat. Through the nostrils it gets in and moves through the heart and navel, it keeps circulating. It helps in speech.

[13] The next wind called Apāna is located in anus, stomach, genital organ, below the navel, and thighs. It helps in excretion.

[14] Eyes, ears, tongue and nostrils are the place of Vyāna wind. It helps in inhalation, retention and exhalation activities.

[15] Samāna wind spreads the body heat all over the body through various nerves and keeps circulating. It balances the body's health by regulating the metabolism of the body after eating or drinking.

[16] Udāna wind remains in the feet, hands, and joints of the limbs, its primary functions are to lift the body and move the body parts.

[17] Now coming to the sub-winds, their locations and functions; they remain spread throughout the body.

[18] Hiccups, vomiting, etc. functions are done by Nāga wind. Closure and opening of eyelids, vision, etc. are the functions of Kurma wind. Hunger, thirst, sneezing, etc. are the functions of Krikara wind.

[19] Laziness, sleep, etc. are the functions of Devadatta wind. Crying, laughing, etc. are the functions of Dhananjaya wind.

[20] Intellect, serenity, aura, anger, strength, valor and digestion; these are obtained from the fire element. Now, from the water element; taste, tongue, friendship, coolness, fluids, sweat and softness are obtained.

[21] From earth elements; smell, persistence, patience, weight, skin, flesh, blood, brain, bones, fats, semen, and nerves are obtained.

[22] Food eaten by creatures is divided into three parts by the fire of the belly. Among them, the gross portion becomes the excreta, the middle portion becomes the flesh, and the subtle portion becomes the mind. That's the reason why the mind is called a form of food.

[23] Similarly, from water's gross portion urine is formed, the middle portion becomes constituent of blood, and the subtle portion becomes the life force. That's the reason why life force is called a form of water.

[24] Out of digested food comes blood. Out of blood comes flesh. Out of flesh comes fat. Out of fat comes bone. Out of bone comes marrow. Out of marrow comes semen.

[25] The blood of eight handful, excreta of seven handful, phlegm of six handful, bile of twenty handful, urine of three handful, flesh of two handful, fat of two handful, bone of one handful and semen of half handful quantity forms the human body.

[26] There are three hundred and sixty bones. However, there exist two hundred and ten joints in the human body. There are thirty-five million hairs on the head. Also, the hairs in the beard are three lakhs.

[27] O Rāma! There is nothing more disgusting than the material body in the three worlds. Even the most exalted wise ones also commit sins due to the attachment with such a body.

[28] One should properly understand the reality of body in detail and discard all attachments with it, and get attached to the eternal self.

CHAPTER 10
DESCRIPTION OF THE SOUL

[1] Rāma enquired: O Bhagavān! How does Jiva take birth? Where does the Jiva exist inside the human body? Kindly explain in detail.

[2] Bhagavān said: The concept of Jiva is a secret, which is unknown even to the demigods. Pleased with your devotion, I am explaining.

[3] One has to understand the concept of Paramātmā in detail before knowing the concept of Jiva.

[4] I am above all religions, I'm eternal and pure, I'm indweller in all, and all forms are my forms.

[5] Incapable of describing me, the Vedas themselves become silent. I am beyond the comprehension of the mind, I'm beyond all the senses, and I'm devoid of any action and result.

[6] A wise one who sees me in all creatures should not fear anyone. One who understands the fact that none is different from me, how can such a person ever get immersed in the sorrow?

[7] In the dream state, due to ignorance, the three worlds appear as being created. Those worlds appear inside me, stay in me and vanish in me only. All that creation is just my projection.

[8] Jiva is unborn in reality. I appear as the Jiva under the blanket of ignorance; true liberation is nothing but the destruction of ignorance.

[9] The subtle body remains inside the gross body in very minute form in order to enjoy the fruits of one's karma.

[10] In the subtle body under blanket of ignorance, the supreme Shiva resides as the Kshetragya.

[11] Jiva plays in waking, dreaming, and sleeping states of awareness and enjoys the fruits of good and bad karma.

[12] As when seen in a dirty mirror, the face of a person looks dirty. If there are sins in the internal organs, Jiva appears to be the sinner.

[13] In the gross body, from head to toe, Jiva pervades and remains seated inside the heart. In the heart's core, there exists a microscopic nerve called Sushumnā. That is the dwelling place of the Jiva.

[14] The nerves from the heart are seventy-two thousand in number. Out of them, primary ones are hundred-one, which spread outwards all over the body originating from the heart like the rays of the sun.

[15] Among hundred-one primary nerves, one nerve without break spans till the top of the head. Through that nerve, the Jiva leaves the gross body at the time of death.

[16] The sensations move through the nerves for the enjoyment of the fruits of actions performed in three states of awareness. From every sense organ, the nerves are connected in a group of ten and spread.

[17] As the infinite sky looks being captured inside the multiple pot separately, similarly one soul which is all pervading looks separately established inside the bodies of all creatures.

[18] When subtle body, which is blanketed by ignorance is destroyed by the divine knowledge, the state of true liberation is achieved.

[19] As when a pot is broken, the space inside the pot becomes one with the infinite sky outside, similarly when ignorance is destroyed with the divine knowledge, Jiva becomes one with the supreme god.

[20] In the wakeful state, when the enjoyment of the actions declines, moving away from the gross body, Jiva reaches the dream state with a desire of enjoying the actions there. In this way, the Jiva transitions from one state of awareness to another.

[21] In the infancy whatever actions happen, they happen due to the result of the previous birth's karma. Sometimes the past births appear in the dreams as well.

[22] As a result of the devotion to god, one who desires to enjoy the bliss of the upper worlds, sees one's future births in the dreams.

[23] Those who have been running aimlessly through life, become tired from the world. They try to become one with the god through yoga by controlling their senses.

[24] The way a sexually aroused person forgets all the outward senses and remains in the extreme bliss of the orgasm, in the same way, the Jiva after merging with the supreme god remains in the infinite bliss.

[25] As a pot when submerged in water would naturally rise to the surface when left alone, similarly the Jiva spontaneously returns from the causal body to the gross body upon waking up.

[26] O Rāma! Thus, the concept of the Jiva has been explained. Now, Let me tell you the details of the after-death states. Listen carefully!

CHAPTER 11
THE LIFE AFTER DEATH

[1] Bhagavān said: O Rāma! The gross body gains the life force only when the eaten food is digested.

[2] Either due to a disease, or due to old age, or due to excessive production of the phlegm, the intensity of digestive fire inside the belly declines, and hence the consumed food doesn't get digested.

[3] In the absence of life force, the nerves become dry. Therefore, an imbalance happens between the gross body and the subtle body. The way fruits fall down from the creepers after ripening, similarly, the subtle body gets separated from the gross body due to imbalance.

[4] Together with the Vāsanā, the primary wind along with other nine winds move upwards, influenced with the wisdom, karma and past experiences, either through the path of eyes, or through head the Jiva rises upwards till the all-pervading sky where the subtle body leaves the gross body.

[5] One who enjoys sinful deeds would certainly enter a punishment body after death and would undergo various tortures in the hell.

[6] One who has done sacrificial rituals and good deeds in one's life goes to the abode of ancestors and from there attains a divine body and goes to the abode of the moon.

[7] Jiva enjoys with the moon till one's balance of good deeds lasts, and after that once again comes back to the earth and takes birth.

[8] Jiva discards the body of enjoyment and wears the subtle body once again, one by one it gains the attributes of sky, air and water. Next, it turns into cloud, then into rain and eventually, it transforms into the food items.

[9] Jiva comes to the earth in the form of food items, which when eaten by the creatures transforms into a male or a female seed.

[10] Some couple copulate to unite their seeds and give birth to the Jiva in the gross form. Based on the past karma, a male or a female body is obtained by the Jiva.

[11] Now, I would explain to you the eligibility for reaching higher abodes for the Jiva. Listen carefully!

[12] One who possesses a peaceful nature, and also remains inclined towards the scriptures and righteousness, that one is taken upwards till the abode of Brahmā in the celestial plane.

[13] First, Jiva attains to the abodes of Moon and Sun, after that a celestial deity descends and takes the Jiva to the abode of Brahmā.

[14] Jiva gains a celestial body after reaching the abode of Brahmā and thus enjoys all desires for a very long time. After staying there, one finally attains the liberation along with Brahmā.

[15] Jiva devoid of wisdom and good karma certainly goes to hell. That one experiences extreme tortures in the hell and takes birth as a heinous creature like housefly, mosquito, etc. on the earth.

[16] O Rāma! The condition of Jiva after death has been explained, feel free to ask if you have any further questions.

[17] Ramā enquired: O Lord! You have detailed out the enjoyments of the abodes of Moon, Sun and Brahmā based on the merits gained. However, I would like to know, when I can enjoy the pleasures in still higher abodes? O consort of Pārvati! Kindly explain.

[18] Bhagavān said: For a young aged person, who looks fantastic, who is valorous, who is healthy without any diseases, who is strong, who rules over the earth without any problem; whatever amount of happiness such a person gains, that is termed as 'human happiness'.

[19] O Rāma! When a person performs severe penance, that person becomes a divine being. As a result, one gains a hundred times the human happiness. In this way, every higher being gains a hundred times greater happiness than the previous one.

[20] The one who deliberately performs good deeds yields limited benefit, which would eventually fade away. One who doesn't expect anything and offers everything to me, such a one gains eternal bliss.

[21] A devotee remains untouched with the sinful activities after attaining self-knowledge. Hence, the devotee surpasses everyone.

[22] Whatever merit is obtained by giving food to a crore brahmins, such an equal merit lies in giving food to a self-realized being.

[23] The one who shows hatred or repulsion towards a self-realized being, that one dies a pathetic death.

[24] A spiritual practitioner never lands in sorrow. Hence, O Rāma! You too should follow the spiritual path.

CHAPTER 12
THE YOGA OF MEDITATION

[1] Shri Rāma said: O Parameshvara! Now, please teach me the meditation methods and rules, also prescribed time and place.

[2] Bhagavān said: O Rāma! All the deities have been created from my portion. Hence, whosoever worships to whichever deity, all such devotees reach me only.

[3] The target of all actions and the giver of all fruits is me only, whichever form of god one worships, in that form itself, I appear and fulfill all the wishes.

[4] Whosoever worships me with full devotion, I give fruits to every such devotee. There is no doubt in this.

[5] Even if a great sinner, who is remorseful and worships me with devotion, that one should be considered equal to a forest recluse sage.

[6] The one who keeps an unwavering faith towards me and sees no difference between oneself and me, such a devotee would remain unstained even by killing a living being.

[7] The state of continuous contemplation on the self through the concentration on a divine light is called meditation.

[8] The wise scholars have categorized the meditation as visual image and sound symbol. Further, visual image meditation is of three types; Sampada, Adhyāsa and Samvarga.

[9] When an inferior object is used as a symbol to represent a superior reality, it is called as Sampada meditation. For example, when a Shivalinga is worshiped as Shiva, the devotee completely forgets about the Shivalinga and thinks only of Lord Shiva.

[10] When a symbol chosen is itself a superior object and dominates the meditative field of the mind, it is called as Adhyāsa meditation. For example, when the sun is mediated as the supreme god. One superimposes upon sun attributes of supreme god like all-pervading, witness, self-luminous, etc.

[11] When the contemplation is done on the basis of similarity of the functions. It is called as Samvarga meditation. For example, the cosmic air withdraws everything into itself at the time of dissolution. Similarly, the vital air in a person's body withdraws sense organs into itself during sleep. Hence, one may meditate on them as identical.

[12] The mantra becomes awakened when it becomes connected to the basic rhythm of awareness in the depths of one's heart. It is called as sound symbol meditation. For example, the mystic syllable 'Om'.

[13] Wherever one's mind and heart get firmly established, one can sit and perform meditation there. One should sit in a peaceful place while keeping the back straight, and also should keep the head, throat and back inline.

[14] One should apply the holy ash on the body, and by subduing the senses with firm devotion should start yoga. One should purify one's heart slowly by discarding the Tamas and Rajas qualities.

[15] One who does not keep the mind in control, that person's senses also remain like uncontrolled horses. One who has no wisdom, and who has impure heart, such a person doesn't attain liberation.

[16] The one who is beyond the mind and senses, who is beyond the tasks of creation, maintenance and destruction, who is immersed in the bliss of wisdom, who is of the Ardhanārishvara form, who wears tiger skin as the garments, who has a hand in the blessing posture, the blue necked and three eyed one, who smears ash on the body, such a picture of mine has to be meditated upon by the yogi.

[17] Only by learning scriptures, one cannot attain me. But, one with a pure heart who thinks of me always, I get pleased with such a devotee and become trapped in devotion.

[18] Whatever creation exists that supreme reality is nothing but me, whosoever realizes this fact, that person becomes freed from the bonds of this world and gets liberated.

[19] One who knows me as the ancient being, who in the beginning created Brahmā and gave him the Vedas. One who realizes me as the lord of all demigods, such a yogi doesn’t fall into the mouth of death.

CHAPTER 13
THE YOGA OF LIBERATION

[1] Rāma said: O Lord! Kindly grace me by explaining the types and symptoms of the liberation and all related details.

[2] Bhagavān said: O Rāma! 'Mukti' or the liberation is of five types; Sālokya, Sārupya, Sāmipya, Sāyujya, and Kaivalya.

[3] One who worships me without asking anything comes to my abode and enjoys it. This is called Sālokya Mukti.

[4] Those who sees me as the supreme one and worships me without any desire, they get my kind of form. This is called Sārupya Mukti.

[5] Those who think of me always for the sake of my love, whatever they eat, whatever they offer as sacrifice, whatever they donate, and whatever penance they perform. They enjoy prosperity in my abode along with me. This is called Sāmipya Mukti.

[6] Those who have all the sātvika qualities and realize me as the supreme soul knowing nonduality between them and me, they gain Sāyujya Mukti.

[7] Becoming one with the eternal self is called Kaivalya Mukti. The eternal self being the highest truth, beyond mind and speech, should be considered as my pure form.

[8] As the clouds are seen in the sky but have no reality, similarly the entire mobile and immobile creation is being seen in me.

[9] When my formless state is completely realized by a yogi, the duality ceases to exist. Thereafter, one always remains in bliss.

[10] None can see me with the eyes of flesh. However, with a steady mind and being inward focused, one can realize me within oneself.

[11] Rāma said: O Parameshvara! Kindly shower your grace on me and explain, how can one gain a pure form of devotion?

[12] Bhagavān said: One after gaining true renunciation, being kind and merciful, and keeping a deep interest in the authentic scriptures, should approach a proper guru.

[13] One should day and night without any laziness listen, think and deeply contemplate about Vedānta only.

[14] Remaining with good qualities, free from ego and attachments, being devoid of company, and always striving to find god; one gains a pure form of devotion.

[15] Even if one has earned virtues and vices for a billion births, they can only be destroyed through the divine knowledge, but can never be exhausted through the actions or just intellectual knowledge.

[16] Being devoid of pride, leaving all attachments, and remaining sinless when one sees self within all creatures and sees all creatures within self, one becomes free from the gravitational pull of life.

[17] When all the desires are discarded, then Jiva attains liberation. The way a ripe fruit falls from a tree inevitably, similarly for a person who has attained self-knowledge, the liberation becomes inevitable.

[18] The supreme consciousness doesn't leave whether one is in a sacred place of pilgrimage or in a prostitute's house; this state of mind when achieved, one gains liberation for sure.

[19] Mixing with bad people, sleeping anywhere, eating prohibited items, or whatever is done after attaining self-knowledge, it doesn't make a difference.

[20] As the cream separated from milk never dissolves in milk again, similarly a devotee after liberation never falls into the world again.

CHAPTER 14
THE FIVE BODILY SHEATHS

[1] Rāma said: O Bhagavān! How is it possible to realize the eternal self which is wisdom and bliss, which is beyond all virtues, which is beyond all senses, even beyond the limits of Vedas, and formless?

[2] Bhagavān said: O Rāma! By doing the worship of god in the form, one should learn the concentration of mind. Thereafter, one should establish oneself in meditation and realize the formless self.

[3] The gross body which is formed from food, which is subject to aging, disease, and death has six states; it is born, it exists, changes, grows, declines, and finally it dies.

[4] The sky present inside a pot doesn't have a death even if the pot breaks, similarly the soul remains untouched even though it remains inside the ever-changing gross body.

[5] The way there is a food body, similarly there is an energy body. That is also not the soul because it is subject to hunger.

[6] The soul after realizing the true self, which is pure consciousness, is called Paramātmā. It doesn't want the fruits of any actions.

[7] Inside the energy body, there exists a mental body which includes mind and intellect. The mental body is responsible for all kinds of ideas and decisions. The desire, anger, greed etc. are the qualities generated by this mental body.

[8] The sense organs are generated from the Sattva portions of the five elements. Ears were generated from the sky. From earth came nose, from water; tongue, from fire; eyes, and from air came skin.

[9] Again, from the Sattva nature of the five elements, the intellect and mind have taken birth. In that, the intellect makes the decisions, and the mind is restless.

[10] From the Rajas quality of the five elements, the five organs of action; mouth, hands, feet, anus and genitals were generated. Also, the five major winds were generated.

[11] The five sense organs, the five organs of action, the five major winds and the four internal organs. These nineteen components are the constituents of the subtle body.

[12] The subtle body remains the witness of all actions. Hence, it is called a bliss body. It is the one which enjoys the fruits of actions here and in the higher abodes also.

[13] One should consider body as the chariot, Jiva as the passenger, intellect as the charioteer, mind as the reins, senses as the horses, and the visible world as the field where those horses wander.

[14] The devotee always worshiping me discards all bodily covering, and finally realizes the actual essence called the soul.

[15] Lord said: O Mighty Rāma! No need to worry about anything. The māyā which comprises Sattva, Rajas and Tamas qualities cannot be sailed across by anyone.

[16] Those people who surrender to me totally and take my refuge, such humans only get ferried from this māyā.

[17] O Rāma! The people devoid of faith in me, do actions expecting returns, and get the decaying fruition of their actions. The ignorant people who run after the enjoyments to gain temporary happiness, they take birth again and again from the wombs of mothers.

[18] The people repeatedly keep going inside the mouth of death and experience innumerable sorrows in life. After taking billions of births from the wombs, there exists one in a billion who due to accumulated past virtues gets devoted to me.

[19] The fortunate one who gains interest and devotion towards me, attains divine knowledge and liberation. One cannot gain this wisdom by performing billions of actions. Therefore, discard everything and focus only on me.

[20] Rejecting everything else, take my refuge, I'll remove all your sins and give liberation. Do not feel sorrowful about anything.

[21] O Wise Rāma! Whatever you do, whatever you eat, whatever you donate, whatever austerities you perform; offer everything to me.

[22] You should always remain devoted to me. This is the best thing to do. There is nothing superior to that.

CHAPTER 15
THE YOGA OF DEVOTION

[1] Shri Rāma said: O Shiva! What is meant by devotion to you? How does it take birth in humans? And how does a common person gain the supreme happiness called liberation?

[2] Bhagavān said: One who studies authentic scriptures regularly and offers all actions to me, that is my favorite devotee.

[3] One who applies the holy ash all over the body and worships me with full devotion; there is no other devotee dearer than this to me.

[4] One who wears Rudrāksha, also a person who constantly chants the 'Panchākshari' mantra, both the types of devotees are my favorite and very dear to me.

[5] One who applies holy ash all over the body, sleeps in the ashes conquering wild senses, and studies authentic scriptures, such a one attains liberation in the very same life.

[6] I'll tell you the details of the thing which is beyond the right and wrong, which is beyond the cause and effect, and which is beyond the past and future. Listen carefully!

[7] The kind of supreme state which is the message of all the Vedas, that is Omkāra, after knowing which people attain the eternal self.

[8] When compared to a cow, the Omkāra is like a bull. This is the one which liberates one from the miserable world.

[9] Omkāra has three syllables; Akāra (A), Ukāra (U), Makāra (M). The three syllables in 'Om' represents the three states of awareness. The silence after 'Om' is the fourth state, which is free of all dualities.

[10] With the holy ash obtained from the sacrificial ground, one who worships me by uttering Omkāra, there doesn't remain anyone second to such a devotee. Also, the one who worships me with Bilva leaves while chanting Omkāra, that gets merits multiplied by a billion times.

[11] One who is serene, honest, truthful, loves all creatures, remains clean, is a conqueror of senses, and studies the authentic scriptures to attain wisdom; such a devotee becomes my most loved devotee.

[12] In the early morning, one who goes to Shiva temple and worships me would gain a lot of wealth, and after death would merge with me.

[13] Either on Monday, or on the eleventh day in the fortnight after the full moon day, one who worships me at night time while fasting, such a devotee would never run into any problems in life.

[14] Whosoever offers me the mixture of milk, curd, sugar, honey and ghee called 'Panchāmrita', also offers to me water and forest flowers, that becomes very dear to me.

[15] One who stands inside the water facing east and raises two hands upwards considering me in rising sun; one who chants 'Panchākshari' mantra would enter my abode 'Kailāsha' as easily as one enters own house without any restrictions.

[16] Therefore, O Rāma! The knowledge of devotion when practiced by anyone has the capability to fulfill all desires and give liberation. If you have further questions to ask, you may do so without hesitation.

CHAPTER 16
THE PATH OF LIBERATION

[1] Rāma said: O Parameshvara! You have explained in detail about the types and symptoms of liberation. Now, kindly tell what kind of people are eligible for liberation? I have a great doubt on this matter.

[2] Bhagavān said: I created four social classes based on occupation; 'Brahmin', 'Kshatriya', 'Vaishya' and 'Shudra'. Everyone is eligible for attaining liberation.

[3] Either one is a householder or one who's become a forest-dweller, or one who follows Virāja Dikshā without going to forest, or one who worships me regularly and is my devotee, every such kind of people are eligible for attaining liberation.

[4] One who doesn't perform good deeds, an ignorant, a fake devotee, and a person of impure heart. Such kind of people are not eligible for attaining liberation.

[5] I am the greatest guru, one who ignores me, such a person even after billions of births would remain in ocean of sorrow and wouldn't attain liberation.

[6] One whose senses remain conquered; such a person only gains the fruit of pilgrimage. Other people having impure hearts gain only sins even by staying in the places of pilgrimage.

[7] Every class of people from all castes and creeds have the rights on chanting my holy names and doing meditation on me.

[8] Connecting oneself with me through meditation, the humans get liberated out of suffering. Therefore, the donations, the penance, and studying scriptures are thousand times inferior to the meditation.

[9] One who meditates on me while walking, standing, sleeping, or doing any work, or even while indulging in the sinful activities, that person becomes saved from the bondages of the world. There is no beginning or end to meditation. One who meditates on me becomes freed of all the fears.

[10] Even a one who is a great sinner, if by any means or due to any reason just remembers me once or utters the 'Panchākshari' mantra, that person would gain liberation beyond any doubt.

[11] One who sees the entire universe as the form of Shiva need not visit any sacred places of pilgrimage.

[12] One who applies the holy ash on the body and wears Rudrāksha, even if one is a great sinner would attain liberation. One who doesn't perform any rituals but only chants Shivoham mantra continuously would also attain liberation.

[13] Sage Suta said: In this way, Lord Shiva preached Rāma on all the possible subjects and then disappeared.

[14] Disciples said: O Sage Suta! You have erased our ignorance and blessed us with the eternal knowledge. Hence, O Sage! For us you are the only guru. Salutations!

APPENDIX: 1
LORD SHIVA 108 NAMES

The demigods went to Vishnu after being tormented by the demons. They requested him to kill those mighty demons. After assuring the demigods, Vishnu went to a mountain to do his penance. But even his tremendous penance was not enough to please Lord Shiva. Vishnu then worshiped the Lord by chanting the hundred-eight names of Shiva, which is a summary of the Vedas. He also used to offer hundred-eight lotus flowers to the Lord in the course of his worship. He tirelessly used to worship in this way, day and night without any rest.

One fine day, Shiva wanted to test the devotion of Vishnu. Thus, the Lord playfully hid one lotus flower from the hundred-eight flowers. When Vishnu began his worship, he found out that there was one less flower. He couldn't leave his worship in-between. To make up for this, he offered one of his lotus eyes to the Lord.

Shiva was very much impressed by his exceptional devotion. Thus, the Lord appeared before Vishnu and restored his eye, also asked him to demand any boon he wished. Vishnu asked for a divine weapon to annihilate the demons. Lord gave him a sparkling 'Sudarshan Chakra'. Shri Vishnu killed the demons with the help of that divine weapon. Thus, the demigods rejoiced within their hearts and praised him.

A devotee who chants the hundred-eight names of Shiva with the full focus and devotion would fulfill all desires. Chanting it during trouble helps one to become freed from all kinds of suffering.

Āshutosh	The one who fulfill all wishes
Ādiguru	The first spiritual master
Ādināth a	The first god
Ādiyogi	The first yogi
Ajaya	The invincible one
Amrita	The drink of eternal life
Anādi	The one without beginning
Anantdrishti	The one with infinite vision
Ānand	The state of bliss
Ajātashatru	The one having no enemy born
Bhairava	The destroyer of fear
Bhasmapriya	The one fond of holy ash
Bholenātha	The simplest god
Bhuteshvara	The master of elements
Bhudeva	The god of the earth
Bhootpāla	The protector of ghosts
Chandrapāla	The protector of the moon
Chandraprakāsha	The light of the moon
Dayālu	The compassionate one
Devādideva	The god of the gods
Divya	The divine being
Dhruva	The steady one
Dyutidhara	The holder of brilliance
Digambara	The one wearing sky as clothing
Durjāneya	The one difficult to be known

Durga	The one difficult to be reached
Gāyatrivallabha	The lover of goddess Gāyatri
Girisha	The lord of the mountains
Gunagrahi	The acceptor of attributes
Gurudeva	The greatest guru
Hara	The remover of sins
Jagadisha	The master of the world
Jagannātha	The lord of the world
Jatin	The one with matted hair
Kailāsha	The abode of eternal peace
Kailāshapati	The master of Kailāsha
Kailāshanātha	The lord of Kailāsha
Kāmashāsanā	The ruler of desire
Kānta	The radiant one
Kapālin	The one wearing skull garland
Kārana	The cause of everything
Kundalin	The one wearing earrings
Lalātāksha	The one with eye in forehead
Lingādhyaksha	The lord of the symbols
Lokānkara	The creator of the world
Lokapāla	The protector of the world
Mahābuddhi	The extreme intelligence
Mahādeva	The greatest god
Mahākāla	The lord of the time
Mahāmāyā	The great illusion

Mahāmrityunjaya	The great victor of death
Mahānidhi	The great storehouse
Mahāshaktimaya	The one with immense power
Mahāyogi	The greatest yogi
Mahesha	The supreme lord
Maheshvara	The lord of gods
Nāgābhushana	The one wearing serpent ornament
Natarāja	The master of dancing art
Nilakantha	The blue necked one
Nityasundara	The ever handsome one
Nrityapriya	The lover of dance
Omkāra	The symbol of ‘Om’
Pālanhāra	The one who supports all
Parambrahma	The ultimate truth
Parameshvara	The supreme god
Paramjyoti	The supreme light
Pashupati	The master of animals
Pināk in	The one having bow in hand
Pranava	The primal sound ‘Om’
Priyabhaktā	The favorite of devotees
Priyadarshana	The one who is pleasing to see
Pushkara	The one who nourishes all
Pushpalochan	The one with flower-like eyes
Ravilochan	The one with the sun as an eye
Rudra	The fierce one

Sadāshiva	The highest form of Shiva
Sanātana	The eternal one
Sarvācharya	The teacher of all
Sarvadā	The bestower of all
Sarvatapana	The scorcher of all
Sarvayoni	The source of everything
Sarveshvara	The god of all
Shambhoo	The source of happiness
Shankara	The bestower of fortune
Shānta	The peaceful one
Shāshvata	The never ending one
Shreshtha	The greatest one
Shrikantha	The one having a pure neck
Skandaguru	The spiritual master of Skanda
Somanātha	The master of the moon
Someshvara	The lord of the moon
Sukhadā	The giver of happiness
Svayambhu	The self-created one
Tejasvi	The one spreading illumination
Trilochana	The one having three eyes
Trilokapati	The master of three worlds
Tripurāri	The destroyer of three cities
Trishuldhāri	The one who holds a trident
Umāpati	The consort of goddess Umā
Vāgisha	The lord of speech

Vajrahastā	The one with thunderbolt in hand
Varadā	The granter of boons
Vedakartā	The creator of the Vedas
Vighnanāsana	The destroyer of obstacles
Vishvamurti	The universe bodied
Vishveshvara	The master of the universe
Vishvanātha	The lord of the universe
Vrishavāhana	The one having bull as vehicle

APPENDIX: 2
THE MANTRA CHANT GUIDE

Mahāmrityunjaya mantra is like a mystical key that opens the door to an ancient wisdom and very profound spiritual insights. It is not just a series of words to be recited; but it's a living testament to the profound wisdom of the sages. This mantra is like a gem that has been passed down through generations. It is a powerful tool for the peace of mind and a chant that creates a protective shield around you. As you chant, you are not just speaking some words; but you are weaving a tapestry of spiritual energy that has power to transform, protect, and ultimately liberate you from any suffering.

Om Tryambakam Yajāmahe

Sugandhim Pushtivardhanam |

Urvārukamiva Bandhanān

Mrityor Mukshiya Mā'amritāt ||

Salutations to the supreme soul manifested in the form of three eyed deity, who is ever pleasant and nourishes all beings. Just like a ripe fruit becomes freed from its stem naturally, please release me from the shackles of death but not from immortality.

Rules for chanting the mantra:

- Lord Shiva is known to be the most generous deity, who is very easily pleased. The performer needs to be completely devoted, and perform the mantra with purity in the heart.
- With Rudrāksha rosary, chant the Mahāmrityunjaya mantra 108 times without a break. Offer flowers and water to a Shivalinga.
- The mantra should be best chanted during early morning hours. It is advised this mantra not to be chanted during the afternoon.

Overall benefits of the mantra:

- The mantra assures the good health and welfare of the family. It provides a robust mental and emotional health.
- The mantra increases the lifespan of the performer and reduces the fear of illness and death.
- With the regular chanting of the mantra, one gets the blessing of protection from all kinds of negative energies and sudden death.